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**"THE GREAT PSYCHO-
LOGICAL CRIME."**

BY DAN'L W. HULL.

It seems to me that this anonymously written book has received a great deal of undeserved attention, inasmuch that I feel called upon to give it a little more. I have not read the book, I could not get it. The tedious and severe sickness of Mrs. Hull far away from our home has rendered it impossible for me to obtain it, and meet the expenses incident to her protracted illness. And had I been able to obtain it, until the discussion of its merits and demerits had assumed such importance, I should have doubted the propriety, of taking myself away from profitable studies to have read a book which appears to have been based on fictitious data, unless there was an approachable author who could somehow connect me with the means of inquiring into this data.

Usually we do not require the names of authors, unless matters of debate appear in their productions, and not then if we are put in connection with the charges and torts involving character, or the statements antagonistic to matters that seem to have become somewhat fixed in the minds of people respecting some theory. When, however, we are required to reverse preconceived opinions, we want substantial reasons therefor, and if data are referred to, we are anxious to know how, when and by whom that data was obtained, and the methods pursued in obtaining it, whether there has not been some sort of selection in obtaining it, and in default of this we next want to have some kind of access to the author, and obtain of him some of the information we are seeking. In this case we have some very extravagant data referred to. There is such a number of per cent of psychics that are either vicious, wicked, insane, or idiotic—rendered so by virtue of their mediumship, that it would not only be impossible to find a normal person among them, but in order to prevent exaggerating that per cent above the 100 limit, we must double the idiosyncrasies on some of the unfortunate victims of these alleged statistics.

Much has been said concerning anonymous authorship of this book, and the apologists have been very sophistical in their responses, claiming that for reasons an author may withhold his or her name; and so he may, but when a book contains a tort, or a scandal on the reputations of a class of people it is their right to know who it is that is scandalizing them. In this case the persons whose characters and good names are maligned, are known, for they live among us and are neighbors, the one traducing them is unknown. He backs his assertions by reference to certain data not known to be in existence till found in his books. We are told that they have been obtained by a certain school, of which he is the president, and all the others of the faculty are unknown. And thus we are left to accept our statistics upon the authority of an unknown person who is the author of this book, and who need such statistics in his business. All that is said concerning accepting conclusions upon the logic of the writer and upon their intrinsic value in a case like this, is the purest kind of sophism. No one disputes the merits of the arguments, but they want to know where he found the statements upon which he bases this argument. To illustrate,

within the thirty-six years of my ministry in Spiritualism, I have met hundreds of mediums, many of whom I have met numerous times and formed with them a very intimate acquaintance, and yet I have never had the misfortune to meet one whose mediumship had been a damage to him or her morally, or mentally. I have met unbalanced men and women who were mediums, but whatever the eccentricity was, was not a result of mediumship, but a birthright that came to them with their life. I have met people who have been cured of some malpropensity by mediumship, and have met persons who under the influence of eccentric spirits would comfort themselves in harmony with that influence, but always on the return of normality, they would become the same characters they ever had been. All conspicuous people, are more or less eccentric. Poets, sculptors, musicians, artists, and even writers of fiction are more or less eccentric, and some of them so much so, that they represent several characters in the same person. Sometimes these personalities, are quite unpleasant. They must be seen at long range to be admired. Sometimes they appear almost idiotic. We have a Blind Tom and a Blind Boone, who are idiotic in all but music, and in that one gift, they excel. Music did not make Blind Tom and Blind Boone idiotic, nor did the poetic gift make Edgar Allen Poe and Shakespeare inebriates, or other poets the eccentrics they were, nor did his dramatic talent make John Wilkes Booth a murderer, but they were what they were because of these peculiarities. In their make-ups all the excess in one direction has been drawn from other portions of the mentality, thus rendering them to that extent idiotic. No genius is a perfectly leveled head man or woman; they are excessive or defective in all things. They never make good jurists, tho they may excel as advocates. They may be admirable in a revival, but it would be expecting a great deal to look for them to carry out their teachings in practice. George Francis Train was as erratic as he was logical. The consensus of opinion was that he was insane. Money-getters are totally unable to understand the principles of equity, and they actually believe that if a law can be rigged up covering their peculiar methods of obtaining money, that their actions henceforth are perfectly just and equitable.

On the other hand, evenly balanced men and women are seldom what we call great men and women. They make very good justices of the peace, bank clerks, postmasters and postmistresses, but they never do any great things to establish reputations in the world. And let me say en passant, that all the eccentric people mentioned above are more or less mediums, but it isn't their mediumship that renders them eccentric, but instead, their eccentricity has rendered mediumship possible.

Ordinary mediums are only ordinary men and women. They give satisfaction only to candid and fair-minded men and women, and by the general uprightness of their characters they establish a reputation for candor and honesty that convince all but unreasonable, illogical people of the truths of their assertions. But with the extraordinary mediums, those who convince solely thru the merits of their mediumship, there is frequently a corresponding defect in some other trait of their mental or moral characters, and a person who is inclined to jump at the conclusions, would attribute the defect to their mediumship, and if confronted with

a denial of his premises, he might, as appears to be the case with the author of the Great Psychological Crime, select ten or a hundred of those defective characters and thus pack his statistics to establish his case. In no other way could this be done, for taking any large percent of the mediums as they chance, there would be no evidence, whatever. And even those mediums thus packed into such statistics to the exclusion of the hundreds of other mediums overlooked would not show that their respective aberrations were the result of mediumship. It would only prove that they happen to be mediums. Take the subject of insanity for illustration, which this author claims is one of the lamentable results of mediumship, it would surprise any one who would take the pains to ascertain to learn how few of those in the insane hospitals of the United States, are even Spiritualists, to say nothing as to Spiritualism or mediumship being the cause of their insanity. Dr. P. S. George, of Lincoln, Nebraska, in 1896 wrote to the various Asylums thruout the United States, receiving letters and asylum reports from all but a few, and he was unable to find one. It was my privilege to look over these reports a short time after and while many neglected to state the cause of their insanity, those that did never mentioned Spiritualism. The same year, the Progressive Thinker published the religious representations in all the state prisons in the United States, and in all of them their were only two Spiritualists. Every other religion was represented there but Spiritualism—the Catholics the largest, and the Methodists, next.

The reason for this, is largely Spiritualism. People who accept the teachings of Spiritualism, put themselves in attitude where the high and better class of Spirits approach them, whilst those who reject the teachings of Spiritualism, drive the more sensitive and refined spirits from them, leaving themselves a prey to the coarse and lower element of the spirit-world. They are the ones who are the most exposed to obsessing spirits. And my experience has justified this conclusion. That there are cases of obsession among Spiritualists I will not deny, but it seems very seldom that they obtain such complete possession as to lead their victims into the prison or the asylum.

The author's position is that in proportion as one sub-ordinates the will to the control of another, he loses control of his faculties, a conclusion not justified by experience, notwithstanding his statistics. It is a law of psychology that as one subordinates the conscious, he gives free play to the subconscious, and he may do this by submitting to a psychologising of his conscious self, by a spirit either in or out of the form, or he may have the ability to lift himself above the conscious into the subconscious state, thus subordinating the conscious to subconscious state, the effect is the same. This in reality is what this mythical school of Psychology proposes to do. I will agree that intercourse with the Spirit world in what is supposed to be a normal state is the highest phase of mediumship, a phase which has already been reached by a majority of our mediums, but I shall claim that the results are the same. I have not room for the arguments here in their entirety, but if I should be called out in the matter I may give them at another time. If, however the subconscious condition is the dangerous one, as was claimed by Thomason J. Hudson, then this

(Continued on Page 8).

**DEAD TALK THRU
REV. O. A. EDGERLY.**

It rarely happens that a reporter is unable to obtain the name of a speaker he listens to. Such was the case last evening when the vocal organs of Rev. Oscar A. Edgerly of Lima, Ohio, articulated for about an hour in the First Spiritualistic Church on East Church Street.

Before the lecture which was to come from the dead, Mr. Edgerly told the scribe that he is what is known to the Spiritualists as a "trance speaker." After going upon the platform he made an announcement in which he disclaimed all responsibility for anything he might say during the evening, saying that it would be the the controlling spirit talking and not himself. He said that the spirit took complete control of his vocal organs and that he had no control of them whatever.

Whoever the controlling spirit was—if you wish to consider it that way—he was a man of learning and a wonderful master of the English language. He had a clean cut style, a masterful delivery and was well up on the topic he talked of, which it is almost needless to say was Spiritualism.

Thruout it must be understood that the utterances were from the spirit and not from Mr. Edgerly altho that gentleman might be proud of the lecture if he were to take credit for it. The spirit speaker mentioned the fact that his spirit colleague had been present in the afternoon and had hit upon certain topics which he would mention and dwell upon at length. He said that he shrunk from the duties he was to perform because in his material life he had been an enemy to the belief he was to talk of.

The spirit thru Mr. Edgerly said that in life he was a Presbyterian minister and was such for a period of twenty years. Speaking of death the spirit said:

It was but an incident in the lives of men. A most important incident I will admit, but in reality it is but a changing—a transformation from the material to the spiritual. It is a change of experiences—a going into a different kind of living. I can remember well the time when men said I died. I can remember every incident up to the last hour, the last minute. I can remember every sensation as my life went out of my body and I was transformed into a new life.

"My wife and two beautiful daughters were with me and I can remember their remorse as they bid me farewell. I can remember their tears and their abject sorrow. And I remember when my last breath had been drawn my wife saying to her sorrowing daughters, 'He has gone to his reward.' But I was not gone; I was right there and was as well aware of what was going on as they were."

The spirit speaker told of his life how he had been brought up as a firm believer in the material things only. He told of his brother as a lover of nature and he had pleaded with him to forsake his ways and enter into his beliefs. "And then," said the spirit, "when I died as men say, one of the first things I beheld was a great concourse of people with a man at their head whom I recognized as my brother. Then, thought I, what a mistake I had made in my life on the earth plane, how I had chided my brother for his wrong belief and here he was to greet me first upon my arrival. He was just as material to me as you are one to another and I took him by the hand as you do upon greet-

ing a friend. He was as tangible to me as when we played together as boys."

The spirit spoke at length upon the theme of hereditary sin. He cited the incident which occurred during his stay upon earth in Boston—the case of Jesse Pomeroy, the boy who murdered the many little girls in cold blood. The spirit had much sympathy for this sort of thing and was plain to state that it was born in the boy and that he was not responsible for his acts. The evidence you will perhaps remember. The mother testified that her husband was a butcher and that before the boy was born she went to the slaughter house to help her husband. She helped slay the lambs and cattle and the sight of their blood was before her. It made a great impression upon her mind and was into the boy. His desire was from birth that of destruction and he was ever killing something. It was in him. Born in him.

The talk was a fine piece of pulpit oratory, perfectly delivered down to the most minute detail and if there was a spirit talking it was one of a man on earth must have been one with a reputation. After the service Mr. Edgerly told the Gazette man that the only inkling of who the man was that he had was the mention of his name, Campbell. Before coming out of the trance the topic was announced for next Sunday evening. It will be "Conservatism versus Liberalism." Mr. Edgerly will be in the city for two months. Thursday evening there will be a seance at the church at which time dead friends will convey messages to their living friends. —Elmira Daily Gazette.

NOTES FROM TEXAS.

The Texas State Nat'l. Ass'n. of Spiritualists with headquarters at The Spiritualist Temple, Galveston, Texas, has secured the services of Mrs. Isa Wilson Kayner as State Missionary, and those sections of the state where her services are desired should communicate with Secy. Le Roy Hutchings, Spiritualists Temple, Galveston, Texas. She is at present in Galveston and Houston working alternate weeks at these places where she is giving perfect satisfaction.

Dallas has Mrs. Alice Baker and son Milton with them and good work is reported.

Mrs. Raura B. Payne who has done most excellent work in the principal cities of this state is now making a tour of some of the places where she has formerly worked. Her work is of a high order and attracts the best people.

Dr. J. M. Temple of St. Augustine, Florida is in Galveston where he has done some truly pleasing work. He will remain in this state for some time to come, having made arrangements to tour the state in the interest of the State Ass'n.

The Society at Galveston where Pres. John W. Ring, Editor of the Progressive Lyceum, a paper issued weekly for the Lyceum movement, presides, is arranging for their annual bazaar the last of March and kindly solicit donations from the friends who will be kind enough to contribute fancy or useful articles. Address all packages to Mrs. H. Heyne, Spiritualists Temple, Galveston, Texas.

"A knowledge of spirit laws and life will throw a luminous splendor over even the happiest human lives."

"Multitudes are sick and suffering because they are spiritually starved. Feed thy soul with Love and Truth if thou wouldst be whole."



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AN UNSATISFACTORY MEDIUM.

A friend from Milwaukee writes requesting us to publish a certain "medium" who recently filled an engagement there, as dishonest, but gives only the statement upon which to base such a charge that "he and some of his friends believe him to be dishonest."

We certainly could not publish any person's name and attach a charge of dishonesty in mediumship, or anything else, simply because some good people "believe the person to be dishonest." We must have evidence and the evidence must be of such a nature that in case of a suite for libel we could go into court and prove our assertions.

In the case of a medium it is useless to make a charge of fraud unless the evidence is presented that will prove it. Catch the alleged medium in some definite fraudulent or illegal action and then give all the particulars, attested by several people, and any Spiritualist paper will publish the facts as stated over the signatures of the complainants. But it is not sufficient to "believe." Many reputations have been irredeemably ruined by "believe," "think so," and "they say," not only in this, but in all other lines.

We regret to receive the letters we do in this line, but can see no way out of it under present conditions. The recommendation of friends is of no avail. The endorsement of established societies is not heeded. Any attempt to establish an espionage over the public workers of Spiritualism is met with a great hue and cry. Any attempt at education is met by a reference to the spirit world as a means of education.

The only prime factor in making engagements, at least in the majority of cases, is cheapness. We will buy the best flour to make our bread, the best coal to warm us, the best cloth to get the wear out of our clothes, the best paper to keep us informed on the affairs of the day; but we will hire any "medium" that happens along that is cheap. If this is not the general rule it is the case altogether too often, and then we wish we had not done so.

We hope that some "Moses" will arise to lead us out of this land of Egypt into a better condition which will enable us to avoid many of these unpleasant experiences.

DEATH OF SENATOR HANNA.

Not since the death of President McKinley has the country as a unit been so interested in the sickness and death of any of its public men as in the case of Marcus A. Hanna.

His connection with the dead president made him a very important character in the days when the life of Mr. McKinley hung in the balance, and his work in the lines of both business and politics for many years has made him prominent in the affairs of the nation.

Probably no man in the employing classes was more highly respected by his employes, from the lowest to the highest, than he. An incident of Sunday, February 14th, illustrates this to perfection.

Not being able to secure any information of his condition from those in charge of the works, it was decided to send a delegation from one of the works near Cleveland, to a tele-

phone office and get the desired news. Those in charge refused permission for a committee to do so. Immediately the whole 800 employes walked out in a body to the telephone office, got the desired information and marched back to the works where they returned to their duties as tho nothing had happened.

Many attempted to make it appear that he had presidential aspirations. If such was the case, it was not manifest in his actions towards President Roosevelt, and he utterly disclaimed them; but it is likely that had he lived until the next campaign, 1908 would have seen him the people's choice.

We believe the world is better for all such men as Marcus A. Hanna. With a keen business judgment, high aspirations in commercial lines, and an idea of honor that made him beloved by his hundreds of employes, he was a marked contrast to the majority of the employing classes. Such being the case, his life was a blessing, his death an event to be regretted by all.

AN ESSAY BY PROFESSOR W. M. LOCKWOOD.

The Relation Science Holds to Natural Philosophy and its Conflict With Every Phase of Religion.

In this pamphlet of only 34 pages is condensed a volume of thought so admirably expressed that "they who run may read" and find their mental horizon lift as clouds are swept away and show the clear sky. The author first brushes away the rubbish which has gathered around the name of science and defines what that much abused term stands for. It has been made a catch word of ism, ite, ology and pretension, until its meaning is lost. There is Christian Science, Science of Religion and Theology, of Theosophy, of Occultism and Crank Psychology and every fakir mouths the term in reference to his special scheme to enlighten and defraud the dear public. His meaning is condensed in the one sentence:—

"All such talk and criticism of the scope and sphere of the scientific method, emanates in a vacuum."

With Prof. Lockwood, Science is one and indivisible. There is no distinction between spiritual and material science. "In exact language, there is material science, for the reason that the material and visible aspects of nature are only the phenomena of invisible attributes of elemental substances in combination. Science then is "a method of concise experimentation and reasoning."

"This almost universal method of imputing the crudeness of materiality and material things to God, comprises the fundamental idiosyncrasy and formula of religious worship and belief. No wonder that Voltaire should say that, 'One of the lovely proofs of religion is that it is unintelligible.'"

The religionists learn nothing from scientific research, Superstitions holds them in bondage.

"Assuming in private and public the inductions of geology and astronomy as proof of the great antiquity of man, yet, as a moral and religious sentiment, they continually refer to the Bible Adam as a fact. If among the 146,000 priest and clergyman, ministers and itinerants, many of whom are educated in religious and sectarian colleges where more or less of the evolutionary hypothesis is taught, there happens to be a consistent thinker who dares to question the authenticity of the Bible Genesis or the Westminster Confession of Faith, he is immediately called to an accounting for "heresy" by a self-constituted religious hierarchy who themselves are largely infidel to these ancient beliefs and platitudes of confession."

That such should adopt the conclusions of science would be "rare phenomena." For, "whenever a man's zeal is so great that he can ask you to perjure your intellect in the acceptance of the principles of his faith, such zeal is greater than the man's moral conviction of the value of truth."

Of the danger of this element to our government, the author says: "How can there be a true spirit of a government by the people, where 146,400 priests and ministers, and 28,080,630 ecclesiastical devotees are clamoring, working and pledged to establish the kingdom of God on earth, whose bloodthirsty revenge and double dealing with his chosen people, whose capriciousness and capacity to slaughter the sons and daughters of mankind and

to induce human terror and agony, has never been equaled in the history of any pagan god or mythological deity on the page of time?"

Note how for twenty years Congress has been petitioned to make the God of the Bible, the head and center of our national government. Note also the violent threats made against all those who oppose this legislation if this hierarchy succeeds in this movement."

Statistics do not bear out the claim that this sort of religion keeps men from crime or moral and intellectual aberration. In all the asylums for the insane and penal institutions 83 to 85 per cent of the inmates are of "the blood washed through who depend on their religion of 'vicarious atonement' for a harp and a seat at the right hand of the God they have so thoroly believed in and whose example they have in so many ways followed."

But if I quote all the striking passages I shall take the whole book, and must content myself with a few more sentences relating to Spiritualism.

"Modern Spiritualism in its claim for a continued life and the close association of invisible mental spheres to the moral plane, will be best understood as the sequence to natural philosophy and the synthesis to scientific reasoning. Spiritualism in its synthetic analysis has none of the features of religion, for the reason that its premise established in the infinite spirituality of all nature's forces, affords a consistent and logical analysis of the natural order by which we demonstrate in precise sequences the philosophy of the evolution of the soul of man as a progressive entity of nature." While Spiritualism contains none of the features of a religion, its system of synthetic ethics transcends in beauty and eloquence of thought the progressive possibilities of the human soul in spirit-life, far beyond that voiced by any religion, or outlined by mortal pen."

"The real advocates and conservators of Spiritualism are those who extend the bounds of human knowledge and brush away from the intellect the fogs and nightmares of ancestral superstitions."

"The Saviors of Spiritualism are they who before their time discovered truths before unknown and laid them on the altar of human progression."

"The reward Spiritualism offers to the world, is the realization of the possibility of human improvement during man's life on the earth plane, and a knowledge of continued existence and progression in a life beyond the grave—nature's own free gift to every son and daughter of mankind."

Would that such books might be scattered with the lavish hand that distributes the inane tracts, leaflets and Bibles of the religious publishing houses!

ECSTASY—A SONG.

BY O. L. HARVEY.

(Revised for THE SUNFLOWER.)
Last night as I sat in the old arm-chair,
Dreaming of the long ago;
'Midst thunder's roar and lightning glare,
And winds moving to and fro.

In the dead of night, at the midnight hour,
Sleepless with ponderous thought,
I caught a gleam of Omnipotent Power
In moments of ecstasy fraught.

Oh infinite Love! Oh Power divine!
Imminent in all below;
I worship tonight at Thy radiant shrine
And more of Thee I would know.

In gleams of beauty and bliss untold;
In raptures no tongue can tell;
My spirit powers their strength unfold,
An anthem of praises swell.

'Tis thus my spirit is born anew;
'Tis thus it rises higher;—
Each moment of bliss but brings in view
The glory to which I aspire.

Oh days of bliss! Oh nights of joy!
Heaven's come down to earth;
My soul its powers thus ever employ,
Bringing perpetual re-birth.

Look for our Special Premium Offer
in next week's paper.

Remember that to change thy opinion, and to follow him who corrects thy error, is as consistent with freedom as it is to persist in thy error.—Marcus Murelius.

The loftiest, purest and most penetrating spirit that has ever shone is American literature.—Ralph Waldo Emerson.—Prof. Tyn-dall.

Doubtless the world is quite right in a million ways; but you have to be kicked about a little to convince you of the fact.—Stevenson.

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in next week's paper.

Georgetown's Magic Meal Chest.

Georgetown, Mass., Jan. 9.—It was in the latter part of the 17th century that the meal chest which has always been in the Spofford family and now owned by Mrs. Orin Spofford of Georgetown, became bewitched under the most peculiar circumstances.

The meal chest is an ordinary one and was kept in the attic of Mr. Moody Spofford's house at Rowley Hill, filled with meal which was used in the family. Hannah Hazen, who was employed in the family, was of good respectable family, and lived in the town, the only thing known against her being the information obtained from the children that she had been trying to coax fortune through experiments practiced by the old-time superstitions.

The statement of the proceedings has been extracted from a written account of Dr. Jeremiah Spofford, who was asked to prepare it, and which was corroborated by a dozen witnesses, all of whom were present.

It was one afternoon, while Hannah sat in one of the chambers quietly spinning, that she became annoyed by strange sounds, which seemed to come from the side of the house, and for which she was unable to account. They seemed to be from the sides of the walls, and responded to each and every pound of her fist on the laths.

She became so frightened that Moody Spofford, who was passing the house was called in, and he in turn was amazed at the sounds. He carefully examined the walls, striking them with a hammer to see whence came the sounds, but finding no loose lath, was perplexed all the more, as every blow which he gave was followed with another of equal sound. The jar of the spinning wheel was incapable to produce the noise, and at last, unable to fathom the mystery he gave it up and left for his home.

He had, however, not been long home before he was for the second time called to the house, but again was he baffled. Had this happened during the time of the witchcraft excitement, Hannah's chances of dying a natural death would have been small, but, as it was, the mystery only excited the curiosity of the neighbors, for when later she was sent to the attic on account of the trouble down stairs, to sift meal, to her amazement the chest which was filled to the brim with meal commenced to jog away two inches at a time, until it had reached the corner, and after a little it became so excited when her dress touched it that it flew to the ceiling and also went over the stairs.

This was too much for the family, and the children fled in fear from the house to the neighbors, telling them the wonderful feats that were happening in the house. Curious people gathered in large numbers and soon grew so excited that poor Hannah was set at work touching everything to see how it worked. The door latch flew up with great rapidity when she touched the door, and even the farmer's heavy work bench when touched jogged rapidly over the floor. When, however, a horseshoe was fastened over the door the latch stopped its antics and the table ceased to move.

Excitement was at its height when the owner of the house walked in, and disgusted at the commotion, sent the neighbors to their homes, summoned the ministers and had prayers said over the girl.

The next day was the Sabbath, and all was quiet in the household. Monday as soon as Mr. Spofford had left the house, the neighbors for a second time gathered and the same performances were gone through, this time three large men, Dr. Amos Spofford, David Thurston Esq. and Capt. William Perley, all sat on the chest, and yet with their united weights did it rise nearly to the ceiling and start to turn a corner.

The master of the house, suspecting that the work might be renewed came home, and the ministers were for a second time called for prayers, and the matter was stopped through the sending away of the girl who was at the bottom of the trouble, and who seems never afterward to have been gifted with the same power.

Ever after the tables, chairs, and mealchest kept their own places, and although the matter was quieted down, yet the witnesses could not be silenced thro its being an optical delusion which had occurred while they were in the room.

—Boston Sunday Globe.

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"Let us then, be what we are, and speak what we think, and in all things keep ourselves loyal to the truth and the sacred professions of friendship."

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BY T. A. BLAND, M. D.

Is a wonderful book, being a record of the actual experiences of a well-known literary man, who, while in a hypnotic trance, spent ten days in the realms where dwell the so-called dead, and with his dead sweetheart as his guide, made a tour of the heavens and bells.

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DEATH

Its Meaning and Result.

DO YOU, as a Spiritualist, Free Thinker, or seer after light and truth, desire to know why there is not a reliable and profitable telegraphic line of communication existing between earth and the spirit world? Do you wish to know who are blocking the way of this possibility and for what purpose? Do you wish to know under whose censorship all mediums are, which servitude so limits their possibilities? Who it is that blocks the way of the grandest discovery of any age, becoming common knowledge, to gratify a jealous propensity and serve a selfish desire? If so, then read the greatest book of modern times.

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LILY DALE NOTES.

We do not wonder that the "Weather Report" man finds nothing new to say about the weather, and that the readers say "Same old thing" after reading the weather report. Since the 17th, of November we could have left the Lily Dale weather report standing in type, for the same reading would have applied to any of the weeks. "Continued cold weather, thermometer going below zero several nights, continued snow, with no warm weather in sight." The sun is beginning to shine a little, we have had two whole days this month that the sun shone all day, while last month we had only one. This makes us think that possibly there is a time coming when we can "sugar off" for the maple sugar season is near at hand.

Mr. Devereaux, of Sherman, N. Y., has rented his farm and moved here to remain permanently. He, with his wife and two children of relatives are occupying their cottage on North Street. The children are attending our public school.

Mrs. Lottie Gens has been worse for the past ten days; she is better, however, than she a few days ago. She has catarrh of the stomach, and is unable to retain anything on her stomach. Her physicians, Drs. Duke and Shaw are doing all in their power for her, and hope to find her much relieved in a short time.

Mrs. Ada Davis returned from the Buffalo hospital last Thursday, where she had an operation performed February 9th. She has been much relieved of pain and seems to be in quite cheerful spirits. We hope to report a speedy recovery.

Mrs. Jones has gone to Rochester, N. Y. for a short time. Freeman Jones has gone to Randolph to visit during the absence of his grandmother.

Floyd Mason and family have rented the Robinson cottage on third Street. They come here from out in the country about two miles. He is employed on the section.

W. H. Bach has returned from a business trip in connection with the Uncle Sam Novelty Co. It is expected that part of the machinery to manufacture the Uncle Sam Stamp Boxes will arrive before another issue of THE SUNFLOWER.

Mr. and Mrs. Ross have gone to Buffalo for a short visit.

Mr. and Mrs. Wesley Hiram Mix of Sugar Grove, Pa., announce the marriage of their daughter, Blanche Beatrice Mix to Mr. Carl Elliott Truesdell, on Monday February 15th.

Lyman C. Howe of Fredonia, performed the ceremony. Mrs. Truesdell will be remembered by the summer attendants as she has spent several seasons here. Her father is one of our respected board of trustees. We extend congratulations to the newly married couple and wish them much happiness. They will be at home after March 15th at 42 E. Rich St. Columbus, O.

LAKE HELEN.

The arrivals at Camp Cassadaga during the week are W. W. Wheeler, Oakfield, Mass.; Mrs. S. R. Guild, Brookline, Mass.; Mrs. P. H. S. Kelley, Brookline, Mass.; E. E. Vail, New York City.; James Burge and Wife, A. Ely, E. Jennie Connell, New York.; H. P. Gray, Fairfax, Ga.; Lena Burns, Fairfax, Ga.; Julia Pierson, Brunswick, Ga. Frank Wilder, Spring Valley, Minn.; W. N. Stewart and wife and child, Conway, Fla.; Mr. Chandler, West Palm Beach, Fla.

Those who are at Hotel Webster just outside the grounds are F. H. Wheelman, San Francisco, Cal.; Willard D. Ball, Cincinnati, O.; Mr. and Mrs. A. D. Everts, Bristol, Vt.; Mrs. Flora A. Bishop, Melrose, Mass.; Dr. Wm. J. Maynard, Chicago, Ill.; J. B. Chesney, Baltimore, Md.; O. G. Waulen, Anoka, Minn.; J. P. Steele and wife, Pittsburg, Pa.; W. N. Marshall and wife, Hardwick, Vt.; C. H. Anderson, Redlands, Cal.; Mrs. I. Vignier, Lily Dale, N. Y. Mrs. J. S. Duss, Economy, Pa.; Col. R. T. Van Horn and wife, Kansas City, Mo.

The opening week of the Southern Cassadaga Camp has been a very

busy one notwithstanding there was two days inclement weather—the cold breezes from the northeast were not pleasant, but when we read about the weather in the north we feel greatly blessed that we are realizing faint zephyrs in comparison.

Mr. Colville's morning lessons have gone on most successfully in numbers and interest each day.

The dances have been very pleasant, with an absence of the rough element very perceptible; beginning at 7.30 and closing promptly at 11. The Monday evening card parties give amusement to many who do not dance. The Dixie Gingerbread social was quite an event, altho it was very rainy over fifty were present.

On Tuesday Prof. Peck gave the first of a series of lectures upon the subject of "The Religion of Evolution" which he expects to give, the subject being the "Evolution of Worlds." On Thursday afternoon the writer spoke upon the subject, "And he Went to His Own place." On Saturday Mr. Colville spoke from subjects which were given by the audience "Divine Metaphysics," "Eternal Punishment," and the "Twin Brothers; Sleep and Death," and closed with a poem from different subjects chosen by those present.

Sunday morning, the 14th, a goodly number came in from adjoining towns, and with the campers there was a fine audience. Mr. Colville was the speaker, and discoursed upon the subject, "Man, Visible and Invisible," and closed with an improvised poem.

Our Singers, Miss Whitney and Miss Salinas, aided by Prof. Peck, are doing good work. Prof. Longley's songs are favorites here, and the ladies sing them with great expression. They will cheer the world long after their author has said good bye to pain and age, but "Though they may forget the singer, they will not forget the song." The Budington Hymnals are used for congregational singing and prove very acceptable, as familiar tunes are sung with words adapted to them that sing into souls the gospel of Spiritualism.

The afternoon services was opened with a solo by Mr. Colville, "Angels Ever Bright and Fair." He was accompanied by Miss Whitney upon the organ. Mr. Peck spoke upon the second subject in the course, and referred to "The Evolution of Man."

Mr. Peck's discourse was listened to with intense interest by the large audience, and his conclusions were that there was intelligence in all the lower forms of life; that all nature was alive with sensation, and that there must be an Infinite Intelligence that ruled the world. At the close of the lecture President Bond requested Mr. Colville to improvise a poem from the subject of the afternoon which he did in a way that made strangers wonder.

The Ladies' Auxiliary has already turned over one hundred dollars into the hands of the treasurer of the Association. This sum was made possible, or nearly a fourth of it, by the kindness of our sister, Mrs. Fannie Root, who has for weeks been very ill. Two years ago she began the blocks for a quilt, of which she did every stitch; every block was stamped differently and she outlined every figure before she had her most serious illness. Mrs. Eva Carrique, Vice-President of the Ladies' Auxiliary, sewed them together and feather stitched the same. Then Mrs. Rachel Bryan, of Indiana, took the quilt and put it on the frames and attended to the quilting which willing hands helped about. No long stitches were allowed, Aunt Rachel's eagle eye would see them. After it was most beautifully completed, Mrs. Bryan sold \$25 worth of tickets for it, and J. D. Palmer of Willoughby, O., drew the quilt. Mrs. Bryan says it is no trouble to sell tickets on anything—why they came for tickets after they were all gone. "Thanks to every one who helped to finish it," was the words Mrs. Root sent the next day. Even though very ill, she thinks of the Cause and called for the Spiritualist papers to read the moment the fever had gone down enough so she could see to read. So many of both women and men are willing to help about our work and entertainments, I am afraid I should neglect to mention some if I began to name them.

Mr. Butler's house, begun less than ten days ago, is enclosed, and will be finished before very long. W. Carroll and wife, Dr. Carroll, of Jamestown, N. Y., came a week

ago. Mrs. Carroll is in poor health but hopes for speedy improvement.

Mrs. Bartholomew, Mrs. Steele and Mrs. Brown have done most excellent work at the Wednesday afternoon seances for the benefit of the Women's Auxiliary.

Mrs. Bartholomew's trumpet seances are considered very convincing.

A load of people, drawn by four white horses, visited the camp on Saturday and took dinner at the Spencer House. They were from Orange City.

Our corresponding secretary, Mrs. J. D. Palmer, has recovered from her severe cold, and will send information about the camp to those who desire it.

CARRIE E. S. TWING.

PITTSBURG NOTES.

We had a very good time last month. Dr. Lockwood was our speaker for January. While the weather was cold here, the attendance was very good, and the discourses received the undivided attention of the congregation, who, with increasing interest evidenced their appreciation in Dr. Lockwood's presentation of the philosophy and phenomena of Spiritualism.

He gave such data as would establish in the minds of his hearers the fact or facts that Spiritualism was not confined to the phenomena as expressed in spirit communications with our friends in spirit life, but that all nature opened to us a field for our profound and honest investigation, and while we appreciate the importance of spiritual messages, let us not forget to scan the fields of other lines of thought that we may get a broader and more intelligent understanding of the philosophy of Spiritualism.

The Doctor, in speaking of "The Relations of Spiritualism to the Intellect," said: "That in the life of our scientists and professional people, they are Spiritualists, altho not acknowledged by them. Our physicians, biologists, chemists, and many others can be named who are within the scope of investigators of invisible forces in cosmic processes."

In speaking of the more perfect and extensive knowledge of spirit reciprocal relations, he said, "That we could have a government so correct as to be conducted from a basis of mathematics of right and wrong."

January 17, a. m. the Doctor spoke from "Relations of Government to Religions." He said: "There are two phases that this subject suggests. The relation of government to religion, and the relation of religion to government. The government of the United States permits the exercise of free thought in religion, and there is no compulsion to support church, creed, or religion, while in some other countries the church and state are one, the church being the dictator. For the last 20 years, efforts have been, and are now being made, to embody the word God in the constitution of this country. If ever successful it would be a puzzle to solve the question as to what God, whose God, etc." In speaking of religious relation to the Government, "The church, to a great extent, rules viz., if by a member of church, a certain crime is committed, the church claims the right to give him an ecclesiastical trial, and when found guilty, forgive him (if he repents) and let him go, such cases belong to our criminal courts, and not Ecclesiastical bodies to decide."

"Dr. Lockwood says that, 'In the United States there are 152 different creeds 197,146 churches, 144,400 priests and preachers, and in the world, 328, religions, and that religions have their code of morals. On the question of marriage there is a wide divergence of opinion, also divorce and many other subjects could be named.'"

Sunday a. m. January 31, Dr. Lockwood's lecture "Esoteric Meaning of Some Parables of the Bible" was good. In speaking of what Jesus says, "Take up the cross and follow me," it does not mean a wooden cross, or any hobby of creed or religion, but to the great Messianic principle of true love for the human race. There is still room in the world for the exercise of this great principle.

In the evening of January 31, the subject was, "Is Spiritualism a Science." "Spiritualism is not a science, it is a philosophy which science demonstrates. We see the horse walk but we cannot see the invisible life energies which cause

the action. Our scientists of the past have built too much on the visibility of nature's energies. We are finding that there are other senses and sensations outside the ordinary five senses, and they can be cultivated and used to better the conditions of humanity, and give us a clearer understanding of each other."

On Thursday evening Bro. Lockwood gave a nice talk about our Cause in this place, and complimented us upon the change of our quarters to such a fine building and pleasant surroundings. The Doctor spoke highly of our organization, complimenting us on our harmonious relations and intelligent audience, also the earnest attention given to him in his lectures. In speaking of Mr. C. L. Stevens, our president the Doctor said, "That he was a good and successful officer, exercising discretion in his conservative methods in conducting the work for the interests of our society." He also complimented the Board of Trustees in their choice of speakers for this season, a variety and yet of best quality. He further spoke of how well the board had looked after the finances of the society, and the good disposition they make of the contributions of the people.

After service of Thursday evening Bro. Lockwood received many good bye hand shakes, also "well wishes" and "come-back-again." The Doctor has not only revived some of his scholars of years ago, but has added many new ones to his line of thought in the cause of Spiritualism. Figuratively speaking, When the Doctor lays a brick, he knows how to cement it with intelligent data, so that the iconoclast will have hard work to dislodge it. It is probable the Doctor will be with us next season, which is good news.

Mr. and Mrs. George Kates are with us for February. They both look well and hearty. They are located at No 237, Atwood Street, Pittsburg. We had the pleasure of listening to Mrs. Kates as speaker and test medium in the morning, and Mr. Kates as speaker, followed by Mrs. Kates' tests in the evening. Their work is good and up to the standard, and no doubt, in our new surroundings, will result in increased interest and membership to our society during their stay here. Mr. and Mrs. Kates are looking up outside fields. On Monday, February 8, they held a meeting at Duquene, a town 10 miles from center of our city. On Wednesday evening at McKeesport, 15 miles away. No doubt they will be kept busy here.

M. C. Matthews.

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THE KEY.

BY ELLA WHEELER WILCOX.

All that I crave belongs to me;
God is the gifts and I the key.
He held them waiting my command,
And yet I would not understand.
In petulance and discontent
Full many a wasted year was spent.
I cried, "How cruel is the Fate
That bids me work and weep and wait
"For things that make life worth the living,
Nor rob the giver in the giving.
"A little joy, a little wealth,
Result for toil, abundant health;
"A chance to do—a chance to be!"
And then I looked—and saw the key!
Right in my heart I carried it,
Divinely fashioned, formed to fit
The lock of God's great Reservoir,
Which held the things I thirsted for.
The key was Love, pure gold and true
With glittering gems of swerveless trust.
It fits all doors, it turns all locks;
It leads the way thru walls and rocks.
It lifts the bolts, unbars the gate,
And shows where all life's treasures wait.
Oh, are there heights thy feet would press?
Use Love, the key to all success!
The Holy Supper is kept indeed,
In what we share with another's need—
Not that which we give, but what we share,
For the gift without the giver is bare;
Who bestows himself with his aims feeds three—
Himself, his hungry neighbor, and me.
—JAMES RUSSELL LOWELL.

OPTIMISM.

BY I. P. LATHROP.

The words, optimist and pessimist, are thus defined by a little boy: "An optimist is a man who looks happy when he feels miserable; a pessimist is a man who looks miserable when he feels happy." This, we think, is a very fair definition. Another simple definition is: Optimism is the faculty of seeing the bright side of things; pessimism the faculty of seeing the dark side.
If we think long enough about the Infinite Good, stubbornly refusing to see the thing that we call evil, gradually, or suddenly it may be, a glad consciousness fills the mind of actual presence of this great Good around us and within us, and we realize that this Love and Intellect and Life is all that there is, because it is omnipresent—and we are a part of it all; then do we "arise and shine" as the Psalmist says, for we feel that the glory of the Lord has risen upon us. And behold! the evil of which we were afraid lies a powerless shadow before us. And the body? Instead of pallor, the face scarcely veils the shining light of the spirit. Instead of the paralysis of fear, is a new buoyancy unknown before, and felt in every atom of the being. In the place of inharmony in the heart's action, is the glad, regular, strong pulsing, in unison with the spirit of joy that has taken possession of us; and we feel our lives to be backed by the whole power of the Infinite Life, even as the stream pulsates with the life of the eternal sea. This is optimism as I know it.

All of us have seen a mother pick up a crying child, who may be smarting with pain and thoroughly frightened, and have heard her say in the sweetest, cheeriest way, "Don't cry, mother will kiss it; there, now, it is all well," and we have seen the little one go away satisfied and even smiling. Such a simple, easy restoring of harmony; when by keeping the child's mind on the pain by foolish sympathy, it would have lasted longer and inharmony would have prevailed. And who of us can tell how large a result a little inharmony may produce?

If we only could put the same faith, or optimism, into our words when the hurt is a bad one, as we do when we know there is nothing serious to fear, I am persuaded the results would be as magical. Oh, if we only could get rid of fear! Do you remember ever having a dream of something more dreadful than you had ever experienced, and awakened to find yourself literally "scared stiff," every part of you paralyzed for a moment, excepting your heart, which had suddenly become like a patent hammer? If so,

perhaps you remember wishing for something to cover you from the darkness and the terrors it had to your excited mind. I guess most children have had at some time this truly dreadful experience. Some could shake it off before morning, but many would feel the influence of it all night, and imagine the darkness a living terror, and be pale and nervous the next day as a result, all in face of the true facts, that the darkness held only peace in the home, with mother's brooding love and father's protecting care, and the precious little toy playmates of the light. Such is the power of a thought of fear.

Just as striking is the effect of a beautiful dream containing a glorified experience above any that we have even thought. The whole night is beautified by it; and the following day, and may be days and weeks, are filled with the sweet suggestion of light and happiness beyond the earthly. The effect is exalting and inspiring to the spirit, and as a natural result the whole body shares in the glow.

Some people talk much of the faults of their neighbor, that we all know to be wrong and a destroyer of character; others see the faults and say nothing; all honor to them for their courage, for courage it is to resist speaking when silence may give the impression that one lacks discernment, or is perhaps careless in regard to evil. For all such brave ones we give thanks, they will do no harm by their word; but how about the thoughts that acknowledge the faults the voice will not express? What constant warfare between the mind and the obedient tongue! What restraint is constantly necessary! Then, too, thoughts are things, and altho less venomous than the spoken word, they still have their influence. So it follows that our thoughts must be purified—we must think no evil.

Now I come to what I think is the crowning optimism of life, and if we can fill our minds with its power, we have accomplished the greatest work that our lives can boast, for ourselves as well as for our neighbor. It is evident to us that if we persist in seeing the best, the truest and greatest all about us, that our minds and bodies will become filled with the consciousness of it all, and show it forth in harmony. Even as Jesus said, "If thine eye be single, thy whole body shall be full of light." But how about our neighbor? Can we have one eye on the darkness there and one eye on the light within our souls, and still have an eye "single"? It is not possible, for we are all manifestations of the One Mind.

So must we see only the good within our neighbor also, if we would have our own bodies full of light. What happens then to the neighbor? The divinity within him leaps up to meet the loving greeting from the divinity within our souls; and as in the Divine Presence there is no darkness, our recognition of his true spiritual being helps his faults to slip away. There is no greater work than this, and by the silent beauty and strength of it, all evil slips away as darkness before light. By the power of the glorious optimism of it, all the vexed questions of law and government would be solved, for then should we love our neighbor as ourself.—Unity.

Whatever our motive, if we act unwisely we shall learn a greater wisdom through unpleasant experience. If we offer to those who cannot receive, a feeling of resentment is cultivated in them, and find that the one we would have benefited will turn against us. It is easier by far to give than to receive graciously. And it is usually those to whom we give the most who are likely to regard us selfish.—Eugene Del Mar.

"The power of bright cheery thoughts to cure disease is greater than all the drugs in the materia medica."

We are all learning each from the other, and to progress, we must be tolerant and avoid personal abuse.—Susan J. Finck.

COMMENT.

While it has been the habit for some scientists(?) to scoff at the practical uses of hypnotism, there have been others who have viewed the subject in a different light. I do not, by any means, advocate the use of hypnotism in vivisection, I only present the following extract from the Boston Herald to show how the scientists begin to realize the wonderful utility of hypnotism. We cannot but pronounce vivisection brutal and unworthy of this advanced age:

"Dr. Otho Fielder, city bacteriologist of Milwaukee, Wis., employs hypnotism instead of anesthetics in minor operations on animals.

"The doctor places a rabbit on the table, and, after making a few rapid passes, gazes into its eyes and begins slowly to stroke it. In a few moments the rabbit passes into a passive state. When he is sure the rabbit is overcome the doctor proceeds with the operation.

"I first found that I could hypnotize rabbits one day when I was almost discouraged because I had only one left," said Dr. Fielder. "Chloroforming had killed them all but this one. I had noticed that they remained quiet when being stroked, and the idea occurred to me to use hypnotism instead of an anesthetic, and thus save the rabbit's life.

"An operation under these circumstances is less injurious to the animal, and more satisfactory generally."

The Olyphant breaker and washery of the Delaware & Hudson Co., of Olyphant, Penn., was totally destroyed by fire recently. A hot journal is thought to have been the cause of the fire. I wonder if the "hot journal" that caused the fire was a copy of the Gehenna Gazette?

Rome, Jan. 19—The Vatican is of the opinion that the Italian company which governs Benadir in northeast Africa, can only prosper by the toleration of slavery. Since the suppression of it by the governor the company has ceased to send the yearly offerings of \$2,000 for religious expenses.—Cablegram.

The above dispatch which wended its way through the columns of the press, seems to throw a little light on the Catholic religion. It's a bad thing to run up against St. Peter's pocket-book. Social questions never could and never can be solved by religion. Humanity is religion, not gold.

JUST BE CAREFUL.

Be careful of your little thoughts,
And then the things you say
Will never cause a headache
Or drive a friend away.

—Boston Herald.

If we entertain only good, harmonious thoughts concerning ourselves and others, we will never let slip those speeches which sometimes lose us a dear friend or which makes us disliked by those whom we wish to gain love and respect from.

Thought is a habit and can be cultivated. The mind is ever ready for culture. Plant your thoughts correctly and reap a golden harvest.

I learn thru the dispatch columns of a daily paper, that arrangements are almost completed for establishing a Boer colony in Montana. It is expected that the Boers will come to this country in the early spring.

The United States is the Mecca of all those who wish to live a life of liberty and advancement. Here the wanderers get good homes, fair treatment and reasonable wages.

Some people object to immigration. In some localities it is true, that foreigners will work for lower wages; but many of our great public improvements as well as individual industries depend greatly on Italian and other imported laborers.

The United States is prosperous. In our nation there is room for all who are willing to conform to our laws and allow themselves to become good citizens. We are cosmopolitan; we are advancing; we live. The American eagle is ever soaring higher.

Mme. Berelli, while in Bostock's arena, in Paris, was attacked and badly bitten by jaegers. There are persons who will tempt fate; doing all kinds of dangerous feats, that they may get a little effervescent applause and a good salary. Such people bring about their own misfortune, but they are to be pitied.

There has been three or more people killed while looping the loop on a bicycle, still that performance continues. This loop-the-loop feat has recently been made more dangerous—one man having essayed it with a piece of the loop taken out.

Spectators at such dangerous performances as are presented at the present time in various places, are able to suffer mentally a thrilling sense of danger, while knowing that if a miss occurs they will not be the ones to suffer. The suspense, the holding of the breath, the watching of a fellow-mortal endangering his life, is a fascination which they greatly enjoy.

This dangerous play of amusement and sensation creators should not be allowed. Dog fights, bull fights and other animal combats are not allowed by law. Such spectacles would be cruelty to animals; and yet, human beings are permitted to risk their lives for the enjoyment of pleasure-seekers. Strange inconsistency!

A negro has recently been lynched at High Springs for criminally assaulting a 14-year-old girl. Of course it is unnecessary for me to say that the mob did the work openly. Who is responsible for the crimes which are committed by negroes suffering from perverted social ideas? The white man is responsible. The white man brought him from his native soil. The white man made him a slave and treated him like a beast. The white man is now reaping what he has sowed. But the deplorable part of it is, innocent people are now suffering for crimes committed by men long dead.

Society is continually re-adjusting itself and things will work out all right in the end. In the meanwhile let the offending negro be treated as a sufferer from inherited taint and constitutional weakness. The criminal is a sufferer from disease, yea, any one who gives way to uncontrollable impulses of a perverted nature is diseased, and should be placed in an institution where they will be unable to prey on society.

LEWIS R. HILLIER.

Gloucester, Mass., Jan. 15.

A WONDERFUL STORY

True Statement of the Remarkable Experience of U. A. Roberts in His Last Hours.

So many sensational and erroneous stories have been circulated and printed regarding the death-bed experience of the late U. S. Roberts that a correction is deemed necessary, and for this purpose the following true statement of the event is made. The writer does not care to express an opinion or attempt any explanation of the circumstances, but simply narrates the facts and leaves the reader to draw his own conclusions.

Some four months ago Ulysses A. Roberts moved to Harrisburg. He had been afflicted for some time with intestinal trouble, which finally ended in consumption of the bowels. About the middle of December 1903 he became so sick that he gave up his work and took to his bed. I called to see him occasionally until he left us. I was at his bedside December 31, about 7 o'clock p. m. While I was there he called his mother, wife and others to his bedside and bade them good-bye. I noted he said to Miss Ella Hineman "Be a good girl, Ella." After singing and praying with him I left him in the care of Mr. R. S. Marsh, M. J. H. Nyberg, Rev. I. Rose his uncle, and W. R. Roberts, his brother, expecting to return, which I did about 12 o'clock, to stay the rest of the night. The four named above attest the statement I now make:

After my departure Bro. Roberts began to sink rapidly, his body becoming motionless except the breathing, which grew shorter and shorter for three hours, the watchers thinking each breath would be the last. When, as it seemed to them it came, they smoothed back the pillow and straightened the body.

In but a moment he opened wide his eyes and looking about said, "How strange everything looks." He now lapsed into a semi-conscious state and remained so for about three hours more. Meanwhile I had returned and all had retired except W. R. Roberts and myself. At about three o'clock or perhaps half-past three, while his brother was on one side of the bed and I on the other, he became rational as anyone could be and turning to his brother said, "how long was I gone?" His brother seemed embarrassed as to what to say, and he noticing it said, "Now don't deny it; you all thought

DOCTOR FELLOWS

THE WELL-KNOWN PHYSICIAN
Cures Where Others Fail.
FOR PROOF READ HIS BOOK.



Dr. Fellows has cured so many advanced and difficult cases of a private nature which were looked upon as incurable that he is now considered, far and near, as the most reliable and trustworthy physician in his specialty.—*Editor American Journal of Health.*

DR. FELLOWS is one of our distinguished progressive physicians in whom the afflicted should place their confidence. Those treated by the doctor have only words of praise for him.—*BANNER OF LIGHT.*

D. A. V. & P. R. R.

(Central Standard Time.)
One hour slower than Eastern Time.

No. 1		IN EFFECT NOV. 15, 1903.		No. 2		No. 4	
a. m.	p. m.			a. m.	p. m.		
7.30	8.00	Lv.	Dunkirk	Ar.	9.30	p. m.	
8.05	8.10		Fredonia		9.15		
8.30	8.35		Loda		9.00		
8.55	9.00		Lily Dale		8.45		
9.20	9.25		Canadara		8.30		
9.45	9.50		Moose		8.15		
10.10	10.15		Sinclairville		8.00		
10.35	10.40		Gerry.		7.45		
10.60	10.65		Falconer	Lv.	7.30		
11.15	11.20		Jamestown	Lv.	7.15		
11.40	11.45		Falconer Junction	Lv.	7.00		
12.05	12.10		Warren	Lv.	6.45		
12.30	12.35		Titusville.	Lv.	6.30		
a. m.	p. m.			a. m.	p. m.		

*Daily.
*Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 8:15; Lily Dale, 9:35; arrive Dunkirk, 10:35.
For return see number 2 above.

I was dead and gone, didn't you?" The brother said he thought so. Then he said, "I was gone, and will tell you where I was. I went to a place where the streets are so beautiful, and I walked up and sat down by the throne." I asked, "Whom did you see?" Without turning to me he laid his hand on his brother's shoulder and said, "I saw father there." I asked, "What did he say?" Again addressing his brother he said "He put his hand on my back and said, 'Son praise God you are here; but, son, you are not to stay long; you must go back.'" He spoke of seeing others, but I do not remember whom. Then I asked, "Did you see Jesus?" Turning to me for the first time he said, "Oh yes I saw Jesus." I asked, "How did he look?" Did He look glorious?" In reply he said "Yes at times; but angry at other times; but he was good to me." When asked as to the light where he had been he replied: "It was not like the lights we have here, not like the electric light, but just light." He remarked that he did not want to come back, but that it was all right. Afterward, in speaking of this point to his mother, he said, "If I had been given a new body while there I could stay here with you, but as it is this body cannot contain me."

In speaking to R. S. Marsh as to cold stream of death he said: "For a moment it seemed dark, but then it just seemed that I was wafted upward and that it was so short, only a step."

He lived 5 1-2 days, leaving us at 12:30 p. m., January 6th in a victorious shout. Five minutes before leaving he clapped his hands in praise, and lifting his hand pointed with smiling face and whispered to me "See them! See them!" Once while I was telling some friends what he told me, calling it a vision, he laid his hand on me and said, "Don't call it a vision. I was there; it was real."

His funeral was conducted from the M. E. church, of which I am pastor, January 7th, 1904.

A. S. MAXEY.

No matter how long a soul may exist, no matter how much it may advance, no matter how much it may require to satisfy its ambition for knowledge, and no matter what its power of transition may be, even if it were a billion miles per second the universe is large enough for its movements, grand enough for its instruction, admiration and study; and intricate enough for its unfoldment to satisfy even an infinite soul.—Leonide Keating.

"Psychic weeds are the thought-expressions of ill-humor."

A Tribute to Thos. Paine

REPORTED BY D. FEAST.

Dr. N. F. Ravlin, pastor of the First Spiritual Church, took for his subject Sunday evening, Jan. 31st, "The Character and Life of Thomas Paine." In part the doctor said that there were two reasons why he took the life and character of Thos. Paine for the Sunday night discourse. One was, that it was an annual custom of his to do so, as near the 29th of January of each year as possible; and secondly, that Thomas Paine deserved it, as great injustice has been done a noble soul as ever lived in the body. Historians have been unjust to his memory. In part he said:

"The histories of our schools are silent as to his achievements for the welfare of the 13 colonies. The youth of the present day are not taught that Thos. Paine was a patriot; that to him in a great measure we owe our present liberties, oh, no! He is regarded as an 'infidel' a foe of all that is good and true. Such is a part of the injustice done to Thos. Paine. Our clergymen of the orthodox school have no mercy on the memory of Thomas Paine. He is denounced as an infidel simply because he wrote his 'Age of Reason,' a book which they dread.

"Thomas Paine was cotemporary with the 'Father of his Country'—George Washington; was cotemporary with Thos. Jefferson, who was a greater 'infidel' than Thos. Paine. I am sorry that I ever denounced him from a Baptist pulpit. I knew no better. I thought he was an infidel. I had never read his 'Age of Reason'. When I did read it the first thing that caught my eye was these words: 'The world is my country, to do good is my religion'. Surely an infidel would not utter such words.

"For awhile I shall deal with his services to this country. In the Revolutionary war Thos. Paine did more to lay the foundation of the United States than any other man living. We welcome the man who did more than other men to give us our liberty. It was he who first wrote the words, 'These United States,' for we must remember that prior to that it was 'The 13 Colonies.' It was at Valley Forge that the Continental army was in a sorry plight, starvation staring the men in the face, insufficiently clad and on the eve of dissolution, when Thos. Paine wrote his pamphlet entitled 'Common Sense', also 'Rights of Man.' Those two pamphlets together with the 'Crisis', brought the people to their senses. They awakened dormant energies, infused new life in the despairing soldiers, and finally brought victory to the Continental army.

"This pamphlet called the 'Crisis' turned the scales for the United States. Washington was on his knees at Valley Forge when Paine wrote that precious book which caused the British to evacuate Philadelphia. Washington was at his wits end. This condition was awful whilst the British were revelling in luxury. 'The Crisis', issued then, stirred up the people; it lifted clouds that overhung them; it was God's answer to Washington's prayer. It did its work. It was the pivot that turned the destinies of the people. Any one who has read his life will accord to him full justice. His mission was to do good. The world was his country and to do good was his religion.

"His whole life was devoted to ministering to the needs of others—always seeking to liberate the slaves of the times. He was noted for his justice and love of liberty. Thomas Paine was booked for the guillotine. The cell doors were marked, but by the merest accident he was passed by. A line or a word from Geo. Washington would have made him a free man, yet Washington was silent when Thos. Paine's life was in danger. He was appealed to to interfere but for some reason or other failed to act in his behalf. After all he had done for America, what an act of injustice was done him; yet history makes no mention of Thos. Paine, gives him no credit for the part he took in 'those times which tried men's souls'.

"The silence of oblivion hides the life of Thomas Paine; and yet the day is coming when justice will be done him, and a monument will yet be erected to his memory. Unfortunately for his memory he wrote the 'Age of Reason'. That 'Age of Reason' cost him his popularity. The church element of the country dominated. The church did not

recognize his 'Age of Reason'. He was the friend of Thomas Jefferson. He sacrificed everything for the oppressed. He noticed how the clergy were getting the upper hand of the people and he was constrained to write and publish that celebrated book. No divine from that day until the present has ever been able to answer the arguments published in that book. That is why the clergy denounce him. It would wreck the foundation of Theology. The book still stands and should be a part of our study in the schools. Our children should be taught to revere the name of Thomas Paine. Instead, he is denounced on all sides as an infidel.

"There is now an effort to unite Church and State. If the people are not vigilant it will not be long before they will have a union of Church and State. A wise statesman—President Grant—in one of his messages to Congress saw that and warned the people of the danger. So did President Garfield. President Grant believed in the complete separation of Church and State and with all earnestness urged the people to forever keep them separate. The clergy have been vainly trying to get God in the Constitution of the United States. The Seventh-day Adventists, as you know, observe the seventh day as the Sabbath day. But the clergy says, 'No, observe the first day'; and yet there is no authority in the Bible from Genesis to Revelation for the change. I defy any one to show it to me. The time was when I could not preach on this subject; could not even meet to discuss such subjects. But the times have changed, you know, and people are getting more liberal.

"We must not forget that he got a little recognition for his services, for I read that he was appointed as agent to go to France to procure a loan of 6,000,000 livres to carry on the war. He was secretary of the Committee of Foreign Affairs, clerk of the Pennsylvania Legislature, organizer of a private subscription by which £300,000 were raised to feed and clothe the Continental army; member of the American Philosophical Society. He was appointed Master of Arts by the University of Philadelphia, and was chosen a member of the French National Convention.

"Had it not been for Thos. Paine such men as Herbert Spencer could not have existed for a century to come. Some one had to lead the way, to raise the standard of revolt and draw the sword of war. Paine had a sense of justice, and had imagination enough to put himself in the place of the oppressed. He had also what is so felicitously expressed, 'A haughty, intellectual pride and a willingness to put his individual thought against the clamor of the world'.

"Thomas Paine has passed to the spirit world. He did his work and did it well. Possibly at some future day when the people throw off the shackles of superstition they will recognize all the good that was in the patriot and full justice will then be accorded to him. Until then we can rest our souls in patience, fully believing that all things come to him who waits."

PSYCHIC VIBRATIONS.

Life is sensation and sensation spiritualized is love.

It is not how much is written, but what is written that teaches.

Uncharity is largely due to spiritual ignorance. Uncharity premeditated is malice.

Cultivated jealousy engenders prejudice, while cultivated prejudice engenders false pride.

The Aristocracy of the past has simply been substituted by the Trust magnates of the present.

Because you are discontent or miserable do not endeavor to make others so, for it will only perpetuate your own misery by adding that much force or volume to our own spirit, with reactionary influence on the body.

Conscientiousness is the first principle of refinement or culture. Studied poses or chosen phrases prove nothing. The true lady and gentleman never shocks our sensibilities by harsh expressions, nor disturbs our equanimity by noisy movements.

ARTHUR MILTON.

TO DIE IS GAIN.

BY PETER MICKROFF.

(Mediumship of Wm. H. Kanouse.)
To die is gain—there is no death!
For the soul shall soar away
As easily as a fleeting breath.
That no mortal here can stay.

Like the flow'rs you pluck in summer,
They soon doth wither and fade,
And then you pronounce them dead,
But they live forever; and aye,

The sweet perfume of the rose
But turns to a brilliant hue,
Death ne'er exists—and in spirit world
Is waiting for me and for you.

The little form of the loved one
That in the grave doth lie,
Thou tears are shed, still lives on;
For it is gain to die.

The brook that winds thru meadows,
As it bounds, laughing to the sun,
Shall pass back again in vapor
From whence it had begun.

E'en the vapor that composed it,
The plants in turn bathed fed,
Now that the sun hath decomposed it
'Tis no sign that it is dead.

For as it goes back again to the heavens
To fall once more to Earth in rain,
And again new life to plants is given,
It may've been gone, 'tis returned again.

Oh, Man! did'st know thou art immortal?
And thou shalt give life a sigh;
For soon thou shalt open this portal,
And live forever—but ne'er to die.

There is life beyond, in the world ethereal
Where your friends forever doth live;
For it is not all of material
Where men and animals live.

Then look ever forward in the future,
Good actions and deeds renew;
And be not idle or despondent,
Leaving your work for others to do.

But climb ever upward and onward,
And let sin and folly be slain;
For in that land of truth you'll find
That all is life, and to die is gain.

THE STRUGGLE.

"Body, I pray you, let me go!"
(It is a Soul that struggles so.)
"Body, I see on yonder height
Dim reflex of a solemn light;
A flame that shineth from the place
Where Beauty walks with naked face;
It is a flame you cannot see,—
Lie down, you clod, and set me free.

"Body, I pray you, let me go!"
(It is a Soul that striveth so.)
"Body, I hear dim sounds afar
Dripping from some diviner star;
Dini sounds of joyous harmony;
It is my mates that sing, and I
Must drink that song or break my heart,
Body, I pray you, let us part.

"Comrade, your frame is worn and frail,
Your vital powers begin to fail;
I long for life, but you for rest,
Then, Body, let us both be blest.
When you are lying 'neath the dew
I'll come, sometimes, and sing to you:
But you will feel nor pain nor woe,—
Body, I pray you, let me go."

Thus strove a Being; Beauty fain,
He broke his bonds and fled again.
He fled: the Body lay bereft,
But on its lips a smile was left,
As if that Spirit, looking back,
Shouted upon its upward track,
With joyous tone and hurried breath,
Some message that could comfort Death.

—DANSKE DANDRIDGE.

Indiana State Spiritualists Convention.

Arrangements have been completed for the State Convention to be held at Anderson, Ind., Feb. 26, 27 and 28, 1904. The speakers and platform test mediums engaged for the occasion are as follows:

Speakers—Harrison D. Barrett, Pres. N. S. A., Boston, Mass.; E. W. Sprague, N. S. A. Missionary, Jamestown, N. Y.; Mrs. C. A. Sprague, N. S. A. Missionary, Jamestown, N. Y.; Dr. Julia N. Walton, Jackson, Mich.; D. A. Herrick, Grand Rapids, Mich.; Rev. Gardner Haines, Anderson, Ind.; Thomas W. Smith, Anderson, Ind.; Dr. Ida A. Griffing, Terre Haute, Ind.

Platform Test Mediums—Mrs. Josephine Ropp, Indianapolis, Ind.; Dr. Julia H. Walton, and Mr. and Mrs. E. W. Sprague.

Mrs. Flora Russell of Alliance, O., and other sweet-voiced singers are engaged for this occasion.

The music will be in charge of Prof. J. A. Wirtz of Anderson, Ind. Arrangements have been made by the good people of Anderson to entertain the delegates, as far as possible.

Every effort is being made to make this one of the best meetings ever held in the State of Indiana.

Let there be a grand rally from every part of the State and from States adjoining.

E. W. SPRAGUE & WIFE,
N. S. A. Missionaries.

As man unfolds his power and possibilities, new and greater demands will be made upon his larger self, which cannot be ignored without doing violence to his higher nature.

"Listen to the Voice heard only in the Inner Silence."

N. H. EDDY,
ASTROLOGER
And Character Reader,
171 Prospect Avenue, Buffalo, N. Y.

Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and 2 two cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

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Astrology in a Nut Shell. A book of 150 pages, filled to overflows in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50.

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This is a close and searching criticism of Dr. Bushnell's Sermons on the Bible, Nature, Religion, Skepticism, and the Supernatural. The errors and absurd teachings of the Supernatural are overthrown by arguments that are pronounced perfectly unanswerable. The "Origin of Evil" is to be found in the Review. Reduced from \$1.00 to 75c. Postage 10c.

Arabula; or, The Divine Guest.

Pre-eminently a religious and spiritual volume. To some extent a continuation of the author's autobiography, but chiefly a record of deeply interesting experiences, involving alterations of faith and skepticism, lights and shades, heaven and hades, joys and sorrows. Also containing a new collection of Living Gospels from Ancient and Modern Saints. Reduced from \$1.50 to \$1.00. Postage 10c.

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A Sequel to the Magic Staff, an Auto-biography of Andrew Jackson Davis. Six beautiful illustrations picturing what the Seer has seen. "Beyond the Valley" is a companion volume to the "Magic Staff," and resembles it in style of workmanship, in paper, press-work, binding, etc. 408 pages, containing six attractive and original illustrations. Reduced from \$1.50 to \$1.00. Full gilt, reduced from \$2.50 to \$1.50.

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Illustrated with 142 Engravings. The contents of two chapters (viz.: XII and XIV) in this book brought down upon Mr. Davis the alarming charge of "Recantation." But while the criticisms on the errors and extremes of the realists of Spiritualism are considered to be just and timely, the charge that the author had "gone back" on the spiritual facts and principles is seen to be without foundation. It covers a wide range of topics, including much-needed lessons upon the Mission and Treatment of Death, Animals, the Essential Conditions of Human Progress; of Advancing Civilization; Claims and Rights of Labor; of Women, of Indians, of Children, and of the Unfortunate and Vicious. Cloth, reduced from \$1.00 to 75c. Postage 6c.

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This book is of peculiar interest to all men and women. It treats of the delicate and important questions involved in Conjugal Love; is straightforward, unmistakably emphatic, and perfectly explicit and plain in every particular. Cloth, reduced from 75c. to 50c; full gilt, maroon, reduced from \$2.50 to \$1.50; full gilt, half maroon, reduced from \$1.75 to \$1.25. Postage free.

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Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe. In five volumes, in which the principles of the Harmonical Philosophy are more fully elaborated and illustrated.

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An Auto-biography of Andrew Jackson Davis. A history of the domestic, social, physical and literary career of the author, with his experiences as a clairvoyant and Seer, including the auto-biographical papers of "Arabula" and "Memoranda," which enter largely into the author's personal experiences. Reduced from \$1.75 to \$1.25. Postage 10c.

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Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

"Scribe" writes from Beaver Falls, Pa.: "Rev. Marguerite St. Omer Briggs, pastor of the First Spiritual Society, after a four weeks absence from our rostrum, caused by a severe attack of Lagrippe and pneumonia was so far recovered as to be able to be with us on Sunday evening, the 31st, and gave us a grand inspirational address on 'Bear ye one Another's Burdens', which was full of meat spiritually. Her psychic readings and spirit messages being all recognized by the thankful recipients. She is doing a grand work for the philosophy and bringing many to a knowledge of the genuineness of spirit return, by her public and private work."

Anna Thronsen, pastor, writes from Louisville, Ky.: "Just a line to tell our friends what we are doing in old Kentucky. We hold services every Sunday night with a good attendance, and are doing our best for the cause of Spiritualism. We receive your paper every week, for which we are very thankful, hoping that before long we will be able to send you some orders."

"J. W. B. writes: 'I handed a lady who seemed proud of her connection with one of the Orthodox churches a sample copy of THE SUNFLOWER. She promised to read it. A few days after I met her and asked her how she liked the paper. She remarked, 'why I read every word in it before I went to bed that night, and my husband awoke and asked me what I had found to interest me so, why don't you come to bed.' She told me she just enjoyed reading it. As they come in contact with the truths of the Spiritual philosophy, the creed-bound walks will totter and fall."

H. E. Dowd writes from Toledo, O.: "Inclosed please find post office order for one dollar for renewal of my subscription. We have had a very severe winter for this part of the country. We had Geo. H. Brooks serving the Independent Society here for the month of January. Our hall was so cold we could not get the people to come out to meetings. Last Sunday we moved in to a new hall in the National Union building and the attendance was very good. Mrs. L. T. Penna, of Detroit, lectured and gave many messages in the afternoon and evening. Her messages was most all recognized and appreciated by those who received them. The following three Sundays of the month we have Dr. W. O. Knowles, of Grand Rapids, Mich. Mr. D. B. Jimerson the Indian medium who has been at Lily Dale for a number of seasons dropped in here last week. He is on his way East. He is giving his light seance which is very convincing to skeptics. He has given two or three circles this week and has a number of others arranged for and will remain here as long as he finds something to do. I attended a seance at the residence of Mr. J. B. Jonson, who gives a seance similar to that of Mr. Jimerson. After a fine seance of over an hour with Mr. Johnson, Mr. Jimerson took Mr. Johnson's place and the manifestations came right along just the same. Mr. Johnson has been in the work over twenty years and it was at one of his seances I first became convinced of spirit return. I wish you a successful year with THE SUNFLOWER, and send with best wishes to the many friends I met at Lily Dale."

E. W. Sprague and wife, N. S. A. missionaries writes: "The arrangements are all completed for the

Indiana State Convention. It will be held in the Madison Ave. Spiritualist Temple at Anderson, Ind. February 26, 27 and 28, 1904. The local societies of the state will be represented by delegates and a State Association composed of all of the local societies of the state will be organized. The best of talent has been secured for the occasion.

Harrison D. Barret, President of the N. S. A. will have charge of the meeting. Everyone who is interested in the movement, or who wishes to attend a good meeting, should avail themselves of this opportunity and attend all of these meetings. Address Rochester, Ind."

E. W. Sprague, N. S. A. missionary writes: To the Spiritualists of Illinois, Wisconsin, Iowa, and Missouri: "We expect to turn our faces westward March 1st. We desire to hear from societies and individuals who would like our services. Please write us at once if you would like our services, or we may have passed you by before we hear from you. Address until March 10th Rochester, Ind. Home address 618 Newland Ave., Jamestown, N. Y."

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, February 14th, a very good audience was present at the Temple to hear Mr. Brooks, who is conducting the services there during the month of February. Subject of morning lecture was, "The mission and influence of Spiritualism." The trend of thought along this line was very ably expressed. The speaker said that to be a Spiritualist did not mean to be wholly absorbed in the phenomena, but to seek the unfoldment of the soul, its powers and possibilities. He said there was a power within each soul to rise, and it should be the aim of each one to seek the higher attainments, trying to rise superior to the present environments.

The Sunday evening subject was, "What is True Spiritualism?" It is a demonstrator of spirit power, proving to mortals the continuity of life in another sphere of existence after leaving this mundane sphere, thru the intelligence given by those who had passed into the soul life and could return to manifest a knowledge of such an existence. The speaker advocated that there was greater possibilities of soul advancement in the continued existence than there was here—because of the physical and material environments of the soul in this life, also that the soul would be better able to express itself there than it would here. He said that criticism and censure was not the way of the soul, and that it was impossible for the soul to make the right progress and grow, so long as bitterness or hatred feelings were held towards others. True Spiritualism teaches the possibilities of the soul and its unfoldment, aiding it to rise to higher attainments.

The lecture was full of interest, and the speaker demonstrated a great deal of earnestness in his efforts to reach the minds of his audience.

In accord with those interested, a meeting of the State association was called to be held at Tonawanda, Tuesday evening, February 16, and arrangements were made for same. A delegation from Buffalo responded to the call of the President, H. W. Richardson, and went down to Tonawanda to assist in the work of the occasion.

Geo. H. Brooks was the speaker of the evening, Mrs. A. G. Atcheson the medium and message bearer. Mr. Richardson being sick was unable to be present, and Mr. Brooks acted as chairman as well as the speaker. Under the inspiration, and the direction of the spiritual forces, spoke very earnestly in behalf of Spiritualism. The evening was a very cold one, but there was an audience of 100 people, most of whom were strangers to any of the facts of Spiritualism.

Following the lecture, Mrs. Atcheson made some interesting remarks, after which, under the influence of her guides, there was given several spirit descriptions and messages, some of which were quite marked and acknowledged as correct, a Mr. Chase, a resident of Tonawanda, and a Spiritualist, did excellent work in helping to advertise the meetings, and bring the good audience that was present. Quite an interest was created thru the work and efforts of the evening.

Friday evening, February 26th. A social and dance will be held at the Parlors of First Spiritual Temple, Prospect Ave. and Jersey St. A general good time is expected, come and bring your friends and enjoy yourselves.

Mr. C. Hulbert's meeting 374 Connecticut St. was largely attended Sunday evening and quite an interest is being manifested. Mr. Hulbert's class in development is well attended.

Mr. Brooks address while in Buffalo is 204 York St.

"D." writes from Buffalo: "The East Side Spiritualist Society hold their meetings at 90 West Parade Avenue. Come and see us Sunday at 2.30 P. M. we are a new society but strong in the knowledge of the life beyond."

M. Lang, sec'y writes from Buffalo: "Harmony Circle Spiritual Society, welcomed a large and attentive audience at their commodious and cozy hall 374 Connecticut Street, on Sunday evening February 14th, to listen to our speaker and medium Chas. S. Hulbert, who under the controlling influence of his guide, Foster, gave one of the best and most comprehensive lecture on "Mediumship its Causes and effects," that has ever been given from our rostrum. It covered a vast field, and incidentally, took up the famous 'Psychological Crime' of the 20th. Century. It was a very able and bright discourse and carried great weight with it to an intelligent audience. He followed it with over 20 tests and messages of a very high order and minute descriptions of spirit forms, which were all recognized.

"Keep up the grand work, good spirit Foster and good Brother Hulbert. Our society is in a prosperous condition, and our work is interesting many strangers, especially to the younger class. Our Vice Pres. Mrs. M. E. Lane, is coming to the front very rapidly as a truthful and honest medium, and her circles on Monday evening at her home, 215 Virginia St. are largely attended, and all are well pleased with the truthful readings. We predict for Mrs. Lane a bright future as a clairvoyant and test medium. We as Spiritualists appreciate THE SUNFLOWER as a medium for all that is bright and pure, in the cause that is so dear to us all."

Benefit Entertainment.

An entertainment will be given by the Music Study Club, of Buffalo, Thursday evening, February 25th, at the Otowega Club House, Central Park, the proceeds to go to the fund of \$250 to be raised to place Mrs. Eliza G. B. Kimble in the "Home for the Friendless" (old ladies). Mrs. Kimble is a worthy Spiritualist and her cause should be supported by the Spiritualists of Buffalo. Mrs. L. A. Norton postmistress of Branch P. O. No. 7, 2316 Main St. being mother of this project, will be pleased to give desired information, and receive donations.

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The art of listening without impatience to prosy talkers, and of smiling at the twice-told incident without telling the relator you had heard it before.

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THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

"THE GREAT PSYCHO-LOGICAL CRIME."

(Continued from Page 1.)

is as dangerous a method as direct mediumship is. Somehow it seems strange, that no two people who explain the dangers of mediumship, can agree on fundamental principles. Even since the advent of modern Spiritualism, its opponents have been making statements destructive of each other. Prof. Hudson tells us that:

"All immorality, vice, and crime are the results of abnormal psychic activity, and control over the mental organ." And yet this same author tells us that this same subconscious self is the immortal part of mankind, and must live forever. Truly heaven will be a delightful gift with the consolation that after death a pandemonium of crazy, vicious criminal immortals are to be turned loose upon us and we upon them.

But we turn back again to the abnormalities of mediumship. Anything which subordinates the conscious self, liberates the subconscious self, which seems to be in perfect tune with the infinite. By the admission of both these authors, whatever subordinates the physical senses, liberates the spiritual or subconscious senses. For this reason some drugsexalt the spiritual. This was the basis of the Delphic Oracle communication with Apollo. The goat-herders noticed that whenever the goats approached a chasm in the hill of Parnassus, that they manifested peculiarities not common among the goats. So one of them, himself to test the properties of the peculiar vapor arising from the crevice, the discovery was made that the convulsions produced rendered the subject, an apparent messenger of the gods, upon which account a temple was built over the cave and the oracle established by the state. While drugs have a narcotic effect upon the subject, hypnotism nor mediumship is not exposed to any such objection. Under the influence of canabus indicus (hashish) it is said that the conscious senses are subordinated to the subconscious, which cannot be affected by it. For this reason also dying persons see and converse with their friends, and religious people subject to long trances see and hear things which their limited conception disable them to interpret.

A Letter From Mrs. Liddicoat.

I read an answer to some Wassau Christians in your columns which I admire, and I wish to give a little of my experience with Bach's books. A gentleman came to see the spirit portraits I obtained thru the Bangs sisters. After my giving him an explanation of the wonderful manifestations to be obtained at Lily Dale, he said he wanted to investigate Spiritualism. I gave him A. B. Richmond's two books on Spiritualism, and "What Converted Me to Spiritualism," by Dr. Austin to read.

I saw he was no bigot, altho confirmed in the Episcopal Church at the age of twelve years. I gave him Bach's "Big Bible Stories" and "The Ten Commandments Analyzed" to read, telling him, however, they were not Spiritualism but criticisms on the Bible. The same week my daughter wrote that Mr. H. wanted me to get "The Ten Commandments Analyzed" for him when I went to Lily Dale. I told my daughter to present the book to him, and received many thanks, he said, "a thousand, I am ready for my neighbors now."

The next I heard he was reading "Big Bible Stories," and was highly pleased with it. I talked Spiritualism to him and after he was gone I thought, "he will surely think me crazy." It is so seldom one finds an intelligent person to talk to who seem to talk as tho they thought you were telling the truth, I was surprised when my daughter wrote that Mr. H said, "her mother was the smartest woman he ever heard talk." I hope to be able to introduce him to the author next camp season.

I also loaned Bach's books to a Methodist neighbor, and the next I knew it was all over the neighborhood that the Spiritualists had a new bible of their own. I don't think she knew the difference.

My neighbor told me how I got my spirit portraits, —he knows all about it, the colors are blown on to the canvas thru a rubber tube, and

put on with an air brush. In vain you ask how such a thing can be done with from five to ten witnesses present, and pictures copied the sisters never saw. It makes no difference he knows that I never saw one come on canvas placed face to face, the portrait coming between the canvases, on the front one.

When I hear such talk I think of "casting pearls before swine," and then when Spiritualists will talk the same way without having investigated I get disgusted. A Mrs. G. at Lily Dale last season told me she had a nephew who could put the portraits on the canvas with a spray, of course it is wonderful, but I have seen it come in daylight and I know whereof I speak. But why do Spiritualists doubt it? Is not slate writing wonderful? I got eight slates full of P. L. O. A. Keeler at one sitting, and there was two portraits on the slates, besides two beautiful sprigs of forget-me-nots colored as in life.

The reason I wish this stated to the public is, there was a rumor that I was in collusion with the Bangs sisters. I paid for my portraits and four were taken from photos and daguerreotypes in the presence of witnesses, to prove how they came, when any thinking person knows I could have got them enlarged by living artists much cheaper, but not near as fine.

Now I propose that every Spiritualist buy a dozen of each of Bach's books next camp season and use them for missionary work. I have had three and one-half dozen of "The Commandments Analyzed" and two dozen of "Big Bible stories," nine of each for my children the rest I sold and gave away, and if my proposition is carried out I think we will have less churchanity among spiritualists, I heard Abby Judson say publicly at Lily Dale the last year she was there that "we had too much churchanity there," and I agree with her, and "too many church rituals," say I. There are two things that all Spiritualists agree on, spirit return and communication. If that is not enough add a few good moral teachings, but do leave out things we know nothing about like "Infinite Intelligence." We have most of us outgrown creeds and invocations. What is prayer but the aspirations of the soul, and our spirit friends know them without long prayers in public. And those old church songs, I am sick and tired of hearing them, when I find out who or what God is I will sing, "Nearer My God to Thee," Col. Robert G. Ingersoll comes nearer to my idea of a God than any one I ever heard of. Yours for truth.

MRS. WM. LIDDIKOA.

In Defense of an Offering.

A slave to tobacco! Not I. Singular the way you women misuse nouns. I am rather a chosen acolyte in the temple of Nicotiana. Daily, aye, thrice daily—well, call it six, then—do I make burnt offering. Now, some use censers of clay; others employ censers of rare white earth finely carved and decked with silver and gold. My particular censer, as you see, is a plain honest brier, a root dug from the banks of the blue Garonne, whose only glory is its grain and color. The original tint, if you remember, was like that of new cut cedar, but use—I've been smoking this one only two years now—has given it gloss and depth of tone which puts the finest mahogany to shame. Let me rub it on my sleeve. Now look!

The first whiff is the invocation, the last the benediction. When you knock out the ashes you should feel conscious that you have done a good deed, that the offering has not been made in vain. Slave! Still that odious word? Well, have it your own way. Worshipers at every shrine have been thus persecuted.—Sewell Ford in Reader.

The Word Anecdote.

Anecdote, a word of Greek origin, means strictly "that which is not given out." In this sense it has been used to denote secret histories, or portions of ancient writings which have long remained in manuscript and are edited for the first time. Of such anecdotes there are many collections. The earliest was probably Muratori's, in 1709, followed by Thesaurus Novus Anecdotorum, 1717, and Thesaurus Anecdotorum Novissimus, 1721.

In its popular modern acceptation the word is used of the relation of some single interesting and authentic incident in private life. Of such there are voluminous collections, such as "The Percy Anecdotes," compiled by Clinton Robinson and Byerley, in 1820.

Dr. Johnson said that collectors are not always so happy as to select the most important anecdotes and that he knew not what estimate posterity could form of Addison from the record of his regular pulse!

"We often speak wiser than we do."

The Only Difference.

The waiter was a colored man and was anxious to please. After looking over the bill of fare at the lunch hour I concluded that I wanted a slice of ox tongue, an article which I found among other things to be ordered. Accordingly I told the waiter to bring me a piece of tongue. He returned without any unnecessary delay and shoved the dish out in front of me. I looked it over. It was not tongue at all. The waiter was hanging around the back of my chair, for he knew an explanation would be in order in a few minutes. "Say, old man," I said to him directly, "this is not ox tongue at all." He smiled. Picking up the bill of fare, he said: "I knows it ain't ox tongue, boss. You see, the steward done made a mistake. It ought to be ox tail. Dat's the only difference." "The only difference," I repeated, and the humor of the thing dawned on me. "Well," I added directly, "if the difference should be any greater I'll be durned if you wouldn't have to get off the ox." The waiter caught the humor of the situation and snickered his way back to the kitchen.—Galveston News.

An Elastic Appetite.

The American black bear has an appetite that may be appropriately termed elastic. He will kill a thousand pound steer or capture the tiny field mouse for a meal with equal indifference. If a pig or a sheep is not handy to his reach he will dine on a colony of ants or a nest of wood grubs.

He will feast on dainty birds' eggs or sweet stores of wild honey and on the foulest carrion with like gusto. He will fish for the savory trout, but at the same time snap any warty toad or slimy lizard that may happen along that way. He will seek the luscious wild plum when it has ripened or the wild grape among the branches where the vine clammers and bears its fruit, but will not miss the opportunity to make food of any snake that may lie in ambush there for birds that come to peck at the plums or grapes. The bear has a comprehensive palate. There is scarcely a thing in the animal or vegetable kingdom that will not tickle it.

A Haitian Glass Eye.

Some years ago a Haitian general wrote to a Paris optician to supply him with a glass eye. The optician, flattering himself that a successful eye would secure for him a Haitian decoration, devoted his utmost intelligence to the production of a splendid glass optic. Six months elapsed. A small box reached him from Haiti. A cross glittered in his imagination; but, to his horror, within folds of cotton, was his original eye, accompanied by the following note: "Sir—The eye you forwarded to me is of a tint that resembles that of the Spanish flag, and I am too patriotic to wear any but the color of my country." The optician proceeded at once to the admiralty, there ascertained the colors of the Haitian flag and then manufactured a scarlet and green eye, which he forwarded.

Successful Reminder.

A small church was sadly in need of repairs, and a meeting was held with a view to raising funds for the purpose. The minister having said that \$500 would be needed, a very wealthy and stingy member arose and said he would give \$1. Just as he sat down a large piece of plaster fell from the ceiling and struck him on his head, whereupon he jumped up hastily and said that he had made a mistake, that he would give \$50. This was too much for an enthusiastic deacon present, who, forgetful of everything, called out fervently: "O Lord, hit him again! Hit him again!"—Mount Morris (Ill.) Index.

In a Minute.

We do a good many things in a minute. For instance, we are whirled on the outside of the earth just thirteen miles and have gone around the sun 1,089 miles; a ray of light has traveled 11,100,000 miles; the lowest sound your ear can catch has made 990 vibrations, the loudest tone 2,228,000 vibrations; twenty-four barrels of beer have gone down 12,096 throats; 6,673 cigars have been made; 300 tons of coal have been mined, and \$66 worth of gold has been extracted from mother earth.

St. Martin and the Dictionary.

St. Martin when he divided his cape with a naked beggar at the gate of Amlens gave also two words to the English language. The oratory in which this torn cape was preserved as a sacred banner acquired the name of "chappelle" (from the French "chape"), the custodian being termed "chaplain," and thus our English words "chapel" and "chaplain" are derived.—Westminster Gazette.

Her Conclusion.

"Do you think your father has any idea that I have serious intentions concerning you?"

"I heard him telling mother the other day that he didn't think it would cost any more to have you at the table regularly than it does for me to feed you from the pantry shelves every night."—Chicago Record-Herald.

"If there is bliss in faith many creditors might be envied."

"Judge not, and condemn not."



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